

June 10, 2018

Established 1924

Saint Therese Church

www.StThereseChurchAlhambra.org

Special Edition

The Sacrament of Confirmation



Please welcome the Archbishop of Los Angeles, the Most Reverend Jose Gomez, who will be with us to celebrate the Rite of Confirmation this weekend (at the 5:00 p.m. Mass on Sunday, June 10).

The People of God, represented by families and friends of those to be confirmed, as well as members of St. Therese Parish present at the Confirmation Mass, will participate in the liturgy.

Please keep in your prayers the youth and adults who will be confirmed in the Faith at this Mass (their names are on Page Six of this bulletin).

From Archbishop Jose Gomez



My dear brothers and sisters in Christ,

Today we rejoice in the celebration of the Sacrament of Confirmation. You, who have been confirmed, have been asked by the Church to be faithful to the teachings of Christ. You have also renewed your decision to belong to the Catholic

Church. You are here because you want to say YES to Jesus, to God the Father, and to the Holy Spirit.

It is a very special moment in your Christian life, so you are in our prayers in a very special way today. In the Gospel of John we find a beautiful scene one week after the Resurrection. Even though the doors to the room the apostles are in are locked, Jesus comes to stand in their midst. They are so happy that they cannot believe their eyes. Jesus shows them His resurrected body—the wounds in His hands, His feet, and His sides. Then the Gospel tells us that He said, *"Peace be with you. As the Father has sent me, so I send you."* And when He had said this, He breathed on them and said to them, *"Receive the Holy Spirit."*

The coming of the Holy Spirit gives birth to the Church and gives the Church her mission. This mission is not only for the Church's priests, bishops, and religious, but it is also for every member of the Church! When Jesus comes into our lives, He brings joy and peace, just as He did with the Apostles. But He also brings to us the gifts of His Holy Spirit. Every Baptism and every Confirmation is kind of like a little Pentecost—a personal Pentecost. Today you receive the Holy Spirit sacramentally, just as the Apostles received the Spirit on Pentecost. And Jesus gives us His Spirit for a reason, and that reason is to carry out the mission of the Church. Just like in the Gospel, Jesus sends each of us out to bear witness to Him.

Jesus is saying to each one of us, *"As the Father has sent me, so I'm sending you."* Think about the Apostles and what they did once they received the Holy Spirit. They totally changed the world! My dear brothers and sisters, that's our mission, too! We are sent by Jesus to reveal God to our neighbors and to show them God's mercy through our own works of mercy. And as we all know, the only way to really become missionary disciples is to have a close friendship with Jesus Christ.

Let's make the resolution today to get to know Jesus better. For that, we obviously need to learn more about His life. And we do that by reading the Gospels and talking to Him in prayer. Pope Francis says that we all should have a little pocket Gospel book. I like to say that the Gospels are Jesus' "Facebook page." In any Facebook page are pictures of what you like, of where you've been, of your family and friends. That's what the Gospels are all about.

Try to have a conversation with Jesus all day long. As soon as you get up in the morning, thank Him for another day. When you have a difficult situation, say to Him, *"Jesus, help me."* We need that close friendship with Jesus. We can also look to the Holy Spirit—a Teacher who never tires of teaching us and who is always there to help us. In the same way that the Seven Gifts of the Holy Spirit—wisdom, understanding, counsel (good judgment), fortitude (courage), knowledge, piety (reverence), and fear of the Lord (awe)—help us to make the right decisions in life, so the Sacrament of Confirmation challenges all of us to take responsibility for the mission of the Church.

This week and from now on, let us especially feel the joy of being missionary disciples. Let us pray for the gifts of the Holy Spirit in order to really experience the Spirit working in our lives. And may our Blessed Mother Mary, who was there at that first Pentecost and who is here with each one of you now and always, help us to be true apostles—missionary disciples of our Lord Jesus Christ.



The Sacrament of Confirmation

By Scott P.
Richert

Confirmation Is the Perfection of Baptism. Although, in the West, the Sacrament of Confirmation is usually received as a teenager several years after making First Communion, the Catholic Church considers Confirmation the *second* of the three Sacraments of Initiation (Baptism being the first and Communion the third). Confirmation is regarded as the perfection of Baptism, because, as the Rite of Confirmation states, "by the Sacrament of Confirmation, the Baptized are more perfectly bound to the Church and are enriched with a special strength of the Holy Spirit. Hence they are, as true witnesses of Christ, more strictly obliged to spread and defend the faith by word and deed."

The Form of the Sacrament of Confirmation: Many people think of the laying on of hands, which signifies the descent of the Holy Spirit, as the central act in the Sacrament of Confirmation. The essential element, however, is the anointing of the confirmand (the person being confirmed) with chrism (an aromatic oil that has been consecrated by a bishop). The anointing is accompanied by the words, "Be sealed with the Gift of the Holy Spirit". This seal is a consecration, representing the safeguarding by the Holy Spirit of the graces conferred on the Christian at Baptism.

Eligibility for Confirmation: All Christians who have been baptized are eligible to be confirmed and, while the Western Church suggests receiving the Sacrament of Confirmation after reaching the "age of reason," it can be received at any time. (A child in danger of death should receive Confirmation as soon as possible, no matter his or her age.) A confirmand must be in the state of grace before receiving the Sacrament of Confirmation. If the Sacrament is not received immediately after Baptism, the confirmand should participate in the Sacrament of Confession before Confirmation.

The Effects of the Sacrament of Confirmation: The Sacrament of Confirmation confers special graces of the Holy Spirit upon the person being confirmed, just as such graces were granted to the Apostles on Pentecost. Like Baptism, therefore, it can only be performed once. Confirmation increases and deepens all of the graces granted at Baptism. The Catechism of the Catholic Church lists five effects of Confirmation:

- It roots us more deeply in the divine filiation (our adoption as children of God) which makes us cry, "Abba! Father!";
- It unites us more firmly to Christ;
- It increases the gifts of the Holy Spirit in us;
- it renders our bond with the Church more perfect;
- It gives us a special strength of the Holy Spirit to spread and defend the faith by word and action as true witnesses of Christ, to confess the name of Christ boldly, and to never be ashamed of the Cross.

Because Confirmation perfects our Baptism, we are obliged to receive it "in due time." Any Catholic who did not receive Confirmation at Baptism or as part of his or her religious education during grade school or high school should contact their parish about taking classes in order to receive it.

The Minister of the Sacrament of Confirmation: As the Catechism of the Catholic Church points out, "The original minister of Confirmation is the bishop." Each bishop is a successor to the apostles. The Acts of the Apostles mentions the apostles imparting the Holy Spirit to believers by the laying on of hands (Acts 8:15-17 and 19:6). The Church has always stressed this connection of Confirmation—through the bishop to the ministry of the apostles—but has differences in the East and the West:

✚ **Confirmation in the Eastern Church:** In the Eastern Catholic (and Eastern Orthodox) Churches, the three sacraments of initiation are administered at the same time to infants. Children are baptized, confirmed (or "chrismated"), and receive Communion (in the form of the Sacred Blood, the consecrated wine), all in the same ceremony, and always in that order. Since the timely reception of Baptism is very important, and it would be very hard for a bishop to administer every baptism, the bishop's presence, in the Eastern Churches, is signified by the use of chrism consecrated by the bishop. The priest, however, performs the confirmation.

✚ **Confirmation in the Western Church:** The Church in the West came up with a different solution—the separation in time of the Sacrament of Confirmation from the Sacrament of Baptism. This allowed infants to be baptized soon after birth, while the bishop could confirm many Christians at the same time, even years after baptism. Eventually, the current custom of performing Confirmation several years after First Communion developed, but the Church continues to stress the original order of the sacraments, and Pope Benedict XVI, in his apostolic exhortation *Sacramentum Caritatis*, suggested that the original order should be restored. Even in the West, priests can be authorized by their bishops to perform confirmations, and adult converts are routinely baptized and confirmed by priests.



The Gifts of the Holy Spirit

Although the New Testament does not refer to Isaiah 11:2 (*"The Spirit of the Lord shall rest upon Him: a spirit of wisdom and of understanding, a spirit of counsel and of strength, a spirit of knowledge and of fear of the Lord"*), regarding the Seven Gifts of the Holy Spirit, Catholicism teaches that initiates receive these gifts at Baptism, and that they are strengthened at Confirmation, so that one can proclaim the truths of the faith:

"The reception of the Sacrament of Confirmation is necessary for the completion of baptismal grace" (88) for "by the Sacrament of Confirmation, the baptized are more perfectly bound to the Church and are enriched with a special strength of the Holy Spirit. Hence they are, as true witnesses of Christ, more strictly obliged to spread and defend the faith by word and deed" (89). According to the Catechism of the Catholic Church, these seven gifts "...complete and perfect the virtues of those who receive them."

WISDOM is considered the first and the greatest of the gifts. It acts upon both the intellect and the will. According to St. Bernard, it both illumines the mind and instills an attraction to the divine. Wisdom is the perfection of the theological virtue of charity.

UNDERSTANDING is a perceptive intuition which illuminates the mind to grasp the truths of faith. It does not involve a comprehensive understanding of the mysteries of faith, but helps a person understand that these mysteries are credible, compatible with, and related to each other, and not unreasonable. The gift of understanding perfects the theological virtue of faith.



The difference between the gift of wisdom and the gift of understanding is that "...the latter is a view taken by the mind, while the former is an experience undergone by the heart; one is light, the other love, and so they unite and complete one another."

COUNSEL enables a person to judge promptly and rightly, especially in difficult situations. It perfects the cardinal virtue of prudence. While prudence operates in accord with reason as enlightened by faith, the gift of counsel operates under the guidance of the Holy Spirit to illuminate the will of God.

FORTITUDE is often identified with courage, but Aquinas takes its meaning to also encompass endurance. It is a willingness to stand up for what is right in the sight of God, even if it means accepting rejection, verbal abuse, or physical harm. The gift of fortitude allows people the firmness of mind that is required both in doing good and in enduring evil.

KNOWLEDGE: The gift of knowledge allows one, as far as is humanly possible, to see things from God's perspective. It "allows us to perceive the greatness of God and his love for his creatures" through creation.

PIETY accords with reverence. A person with reverence recognizes his total reliance on God and comes before God with humility, trust, and love. Thomas Aquinas says that piety perfects the virtue of religion, which is an aspect of the virtue of justice, in that it accords to God that which is due him. "Piety is not mere outward religiosity; it is that genuine religious spirit which makes us turn to the Father as his children and to grow in our love for others, seeing them as our brothers and sisters,..."

FEAR OF THE LORD is akin to wonder (or awe): With the gift of fear of the Lord, one is made aware of the glory and majesty of God. A person with wonder and awe knows that God is the perfection of all one desires. This gift is described by Aquinas as a fear of separating oneself from God. He describes the gift as a "filial fear," like a child's fear of offending his father, rather than a "servile fear," that is, a fear of punishment. Fear of the Lord is the beginning of wisdom. It is the perfection of the theological virtue of hope.

The Fruits of the Holy Spirit



The Fruits of the Holy Spirit are very different from the Gifts of the Holy Spirit. The Gifts are indelible marks on our souls, along with sanctifying grace, and remain in us as permanent dispositions to help us follow the promptings of the Holy Spirit. We lose them only when we are not in the state of grace because of unconfessed mortal sin. The Fruits of the Holy Spirit, on the other hand, are the effects in us of living a life of holiness--according to the Spirit and the will of God. The Catechism describes them as "perfections that the Holy Spirit forms in us as the first fruits of eternal glory" (CCC 1832).

These twelve fruits are as follows:

CHARITY: We exhibit the virtue of charity, or love, by our unselfish devotion and care for God and our neighbor. Charity encompasses our love for God and of our neighbors. This kind of love is not simply a passing feeling or infatuation. It is an unconditional kind of love that expects nothing in return.

JOY: We live with joy when we recognize that true happiness comes, not from money or possessions, but from knowing and following Christ. The joy that is part of the twelve fruits is not an emotional state. It is a lasting kind of happiness that can only be realized when we put God at the center of our lives.

PEACE: We are freed from worrying about trivial things because of the inner peace we have with God in our hearts. Peace is tranquility that can be experienced when we put our complete trust in God and believe that He will provide for our needs.

PATIENCE: We demonstrate patience by treating others with thoughtfulness and tolerance. Patience allows us to have compassion over people in spite of their flaws and weaknesses. This fruit comes from an understanding of our own imperfect state and how God has given us His unconditional love and mercy--so we should do the same for others.

KINDNESS: We live the virtue of kindness by treating others as we want to be treated. Kindness is more than being kind to others. It is having a heart that is willing to do acts of compassion and give to others above and beyond what we owe to them.

GOODNESS: We exhibit goodness when we honor God by avoiding sin and always trying to do what we know is right. Being good involves constant renouncing of evil in our day-to-day actions. When we are good, we are constantly seeking the path of righteousness and strive to do God's will even at the expense of earthly success.

GENEROSITY: We demonstrate the fruit of generosity when we share our gifts and possessions with others.

GENTLENESS: Gentle people act calmly and avoid actions that might lead others to anger or resentment. To be gentle in behavior means having a heart of forgiveness and grace. It means not being easily provoked and choosing a response of meekness and peace rather than one that leads to revenge.

FAITHFULNESS: We are faithful when we are committed to the teachings of Jesus, the Scriptures, and the Catholic Church. To have faith means living according to the will of God and believing that He is the master of our life.

MODESTY: We exhibit modesty by being pure in our thoughts, words, and dress. Being modest also means being humble. It is believing that any of our successes, blessings and talents are gifts from God. It also means being content with what we have and not harbor any selfish ambitions.

SELF-CONTROL: We exercise self-control by working to overcome the temptations we face and by trying always to do God's will. It does not mean denying ourselves what we need or want, but it is the ability to exercise moderation in everything we do.

CHASTITY: We live the virtue of chastity when we use the gift of sexuality wisely, according to God's plan. Chastity means giving ourselves to Christ completely whether as a priest, religious or layman. All vocations are called to behave chastely in their way of living. Chastity also means indulging our physical desires within the right context such as being sexually pure before marriage and by remaining faithful to one's spouse.

As Catholics, we are expected to manifest these twelve fruits in our day-to-day actions. It can be a struggle to remain steadfast and live a Christian way of life especially with all the mixed messages and negative influences that we receive from our culture. However, these should only challenge us to cultivate our character and follow Christ more closely.

"Every tree that does not bear good fruit will be cut down and thrown into the fire. So by their fruits you will know them."

-Matthew 7:17-20

Congratulations, Confirmandi!

Following are the names of those who are being confirmed this weekend (at the 5:00 p.m. Mass on Sunday, June 10) by Archbishop Jose Gomez. Please keep them in your prayers that they will continue to follow Jesus and be good disciples.



St. Therese Teens

- Kai Alcayde
- Jose Alcazar
- Vicky Alcazar
- Isabella Altobelli
- Mireya Caballero
- Avery Castellon
- Madeleine Flores
- Andrea Gasca
- Danya Goeppert
- Kristen Lomeli
- Elisebeth Nunez
- Alexia Salazar
- Hailey Villanueva
- Spencer Segura
- Shane Rivera
- Alexander Tambunan
- Ariadna Zainos
- Julio Zainos

RCIA Adults

- Migdalia Aguilar
- Paul Bois
- Luis Alvarez Gonzalez
- Sidney Hunt
- Mark Morris
- Michael Nelson
- Sara Ponce
- Patti Katz Yeaglin



St. Monica's Academy

- Georgina Buchanan
- Clare Carey
- Calvin Cosgrove
- Joseph Deloso
- Justin Eckart
- Isabella Escovar
- Benedict Feser
- Katherine Golbranson
- Thomas Golbranson
- Ernie Grimm
- Elizabeth Keith
- Paul Lessard
- Seamus McCarty
- Rebecca Lizarde
- Riley O'Brien
- Ana Romero
- Lia Rosenberger
- Marie Sullivan



Home School

- Michael DeLisio
- James DeLisio
- Jacob Rudder
- Shao-Wei Larios
- Shao-Wen Larios



Mass Intentions

For the Week of 6/9/18 TO 6/16/18

Saturday:

5:00 p.m.: Oscar and Carmen Chavez, RIP

Sunday:

*7:30 am: Parishioners

7:30 a.m.: Deacon Gil & Frances Vargas
and Deacon Michael & Theresa Jauregisi, INT

9:00 a.m.: Gus Dennison, RIP

11:00 a.m.: Elide Ayuso, RIP

1:00 p.m. (Latin): Basilio Aquino, RIP

5:00 p.m.: St. Therese Confirmandi

Monday:

6:00 a.m.: Rey-David Palomares, INT

*7:30 a.m.: Tina Mary Morris, INT

8:00 a.m.: Luis Figueroa, RIP

Tuesday:

6:00 a.m.: Angelle Laigo, INT

*7:30 a.m.: Joe & Maryanne Losorelli, INT

8:00 a.m.: Cathleen Thompson, RIP

Wednesday:

6:00 a.m.: Dulce Lagdameo, INT

*7:30 a.m.: Tina Mary Morris, INT

8:00 a.m.: Madeline Purdy, RIP

Thursday:

6:00 a.m.: Rey-David Palomares, INT

*7:30 a.m.: Mary DeSantis, RIP

8:00 a.m.: Elide Ayuso, RIP

Friday:

6:00 a.m.: Rey-David Palomares, INT

*7:30 a.m.: Tina Mary Morris, INT

8:00 a.m.: Alice Kelejian, RIP

Saturday:

6:00 a.m.: Kuo-Shang, Yu-Mei, & Tai-Seng Huo, RIP

*7:30 a.m.: Carmelite Community
Jonathan Garibian, B-Day INT

8:00 a.m.: Sandra Parks, OCDS, RIP

Symbols of the Holy Spirit



In our liturgical prayers and art, we use several symbols to represent the Holy Spirit, all of them with biblical backgrounds.

FIRE: The fire that appeared on Pentecost was reminiscent of the fire in the burning bush on Mount Sinai from which

God spoke to Moses. Fire calls attention to the strength and force of the Holy Spirit.

WIND: The wind that appeared on Pentecost was reminiscent of the wind that blew over the waters at the beginning of Creation. The wind calls attention to the Holy Spirit breathing life into the Church.

WATER: Water represents the cleansing and life-giving action of the Holy Spirit at Baptism.

CLOUD: The cloud is used as a symbol of the Holy Spirit because clouds provide life-giving water.

ANOINTING: Anointing with oil is a symbol of the Holy Spirit's uniting us with Jesus, the Messiah, the Anointed One.

SEAL: Official documents carry a seal on them, so the seal is a symbol of the permanent effect of the Holy Spirit on the lives of those who are filled with the Spirit.

DOVE: The dove is a symbol of the Holy Spirit that comes to us from the story of Jesus' baptism, when Jesus saw "the Spirit, like a dove, descending upon Him" (Mark 1:10).



Floral Dedications

This week's Floral Dedication is:

In Loving Memory of
William & Cissy Lei

